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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

FOURTEEN SUNDAY NIGHTS OF EVANGELISM

October 1—December 31, 1961



September 27, 1961

EDITORIALS

By W. T. PURKISER

The Sunday Night Service

By and large, the measure of spiritual vitality in any church is the quality of its Sunday night service. That there are exceptions to this rule does not deny its truth. The power and aggressiveness of the church finds its chief outlet in the service which in a real way is the climax and crown of the whole Lord's day program.

This is not to minimize the importance of the Sunday school. In multiplied thousands of cases, getting a child into Sunday school has been the means, not only of reaching the child with the gospel, but of winning the entire family to God. The church studying is the church preparing both to live and to work more effectively than it could otherwise.

Then the morning worship service must not be sold short. Planned particularly for the people of God, this service also is a first contact of many with the church. To the average "man of the world," going to church means primarily attending the Sunday morning service. A congregation which has not learned to worship collectively, blending spirits into one, giving adoration and reverent praise to God, falls short of the New Testament pattern for the "communion of saints."

The hour generally set aside for youth groups

makes a real contribution to the total impact of the church upon its membership and constituency. Many program and training helps are now available to make this a challenging and stimulating period. Older people may be directed in supplementary Bible study and in prayer at this same hour, with great profit to themselves and to the church.

The weekly prayer meeting—and sometimes, unfortunately, the word may be spelled "weakly"—is a key gathering in the life and work of a congregation. Both preachers and people tend to treat this time as a sort of stepchild in the church's calendar. But a well-planned, balanced hour of prayer, praise, Bible study, and devotion can really be what it is often called, "an hour of power."

However, none of these, nor all of them together, can take the place of the Sunday night service in the calendar of the church. Strong evangelism, planned outreach, the presentation of the gospel with definite spiritual results in mind, a winsome combination of informality and reverence, all should mark the climaxing and closing hour of the happiest day of the week.

The Sunday night service in our day is not without its enemies. Many "old line" churches have dropped it out of the calendar completely. Church buildings that once blazed with light and rang with happy song are now dark and empty. The loss of Sunday night from the general religious tradition is an obstacle to be overcome for the evangelical and evangelistic churches which would continue its values.

The invasion of the American home by indiscriminate and incessant television viewing creates not only moral hazards for the unwary but spiritual perils for the careless. I do not for a moment believe that any real child of God would deliberately "cut" church attendance on Sunday night to watch television. But multitudes of those we are trying to reach will do it without a second thought. However Christians meet the problem of television in the home, it is here to stay in the lives of our neighbors and friends as a chief competitor with the Sunday night service.

A general breakdown in regard for Sabbath observance is another obstacle to be overcome in building a strong Sunday night attendance. Whatever specific rules may be followed for keeping holy what the New Testament in its original

(Please turn to page 12)



The Cover . . .

"And let us consider one another to provoke unto love and to good works: not forsaking

the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24-25). That lights may shine on Sunday nights even brighter than before is the purpose of the "Fourteen Sunday Nights of Evangelism" from October 1 to December 31, 1961. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

IS YOUR LIGHT SHINING SUNDAY NIGHT?

A TRAVELER found himself in a village high in the mountains on the Sabbath. In the afternoon he visited a beautiful little church. The caretaker was preparing the sanctuary for the evening service. He gladly showed the traveler through the lovely old building.

The stranger noticed there were no light fixtures in the sanctuary. "Are you having a service tonight?" he asked. The caretaker replied in the affirmative. "But how can you see to have services in the dark, since there are no lights here?" he asked. With a smile the caretaker invited him to come and see.

The night had fallen when the traveler stood in the entryway of the now dark church. The villagers were now coming up the rugged trail from their homes to worship. They carried lanterns to light their way. As they entered the church and took their seats, they placed their lanterns on a special stand near the wall at the end of their pew to provide the light needed for the service.

Everyone who entered made the

church a little brighter. Soon the sanctuary was cheerfully lighted and the people worshiped God. Their singing filled the air with music. Their lanterns flooded the sanctuary with light. The bright windows of the church shone over the village.

"Shining lights on Sunday nights" does refer to the brightly lighted church, telling the city that we are winning souls, but in the greater sense it refers to our people. It is the light in our souls that really reaches through the darkness to the souls of men.

Is your light shining on Sunday night? Does it help light your church in the Sunday evening service?

*General
Superintendent
Lewis*



LATE NEWS

THANKS: Please permit us to take this method to thank our many friends from all over the church for the hundreds of letters, telegrams, flowers, gifts, and telephone calls sent us on the occasion of our recent retirement from the district superintendency. No district superintendent and wife ever were shown more love, more kindness and respect. We deeply appreciate it. We began our evangelistic work on September 13 at Fort Worth, Texas.—JARRETTE AND DELL AYCOCK.

After serving for more than five years as pastor of the church in Hemet, Rev. Paul W. Urschel has resigned to accept a unanimous call to pastor the church at Barstow, California.

Word has been received from Thomasville, Georgia: "First Church enjoyed real revival with Evangelist Dave Erickson. Over thirty seekers at the altar, and ten members received. Rev. Fletcher M. Digby, Jr., is our new pastor, following the moving of Rev. W. E. McCumber to Atlanta First Church. We are pressing forward with 'Evangelism First.'"

After serving the church in Caney, Kansas, for four years, Rev. Raymond D. Boyd has accepted the call to pastor the Banner Church, near Anderson, Missouri, effective October 1.

After pastoring First Church in Enid, Oklahoma, for the past six years, Rev. Chester A. Smith has accepted the pastorate of First Church in Tallahassee, Florida.

Rev. John Abney sends word that after pastoring the church in Capitan, New Mexico, for two years, he has accepted the work of the home mission church in El Paso, Texas, known as the Northgate Church of the Nazarene.

NEEDED: Schoolteachers for God

DR. C. A. GIBSON, in his book *First Things in the Ministry*, lists the teaching profession as one of the areas of a special call of God. Whether it is on the same basis as the call of the minister, we would not venture. But the writer would firmly advocate that it is a very important field of service.

There are very few fields of service

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any higher than that of guiding young lives. The rewards of working with children are very great. Most school systems do not allow teaching with evangelism. But usually the teacher can at least read daily from a Bible story book. And in any system the teacher can teach the children of truth, honesty, good habits, and right living. So much can be done, both directly and indirectly, to lead the children to God.

On the monetary level, teaching is rewarding also. The beginning teacher now starts, in most places, at an annual salary of at least four thousand dollars. Very few employment opportunities open to women are as lucrative as teaching. And one has three summer months free to help in vacation Bible school, church camps, etc. To begin, the salary is a little low for men who have families. But, again, one has the summer months for additional work. With a few years' experience the salary rises to a substantial level.

May we say just a word to young pastors who find it necessary to subsidize their income. Teaching is one of the finest ways to do it. If you must work, teaching is more nearly in line with your

status as a professional person in the eyes of the community; and you have an opportunity for a wealth of contacts that you would not otherwise have.

But to young people who are seeking a way to serve God in life, consider teaching. God needs some Christian schoolteachers to guide the children that our churches and Sunday schools cannot reach. Seek God's will for your lives. —WM. J. NICHOLS, Fort Wayne, Indiana.

A SINGING HEART

*Lessons of life are learned through song;
With a singing heart—days can't be long.*

*Just one kindly thought from your pen
Might guide and cheer the hearts of men.*

*One loving greeting on life's road
Might help to lift another's load.*

*Song is a blessing—a soul's success.
A singing heart spreads happiness!*

By EDNA HAMILTON

"I MET ON SUNDAY NIGHT"

THIS IS ONE DAY which will never be forgotten, the day when one meets Jesus. For no man can come face to face with the Lord Jesus Christ and remain the same person. How Mary Magdalene must have treasured this day in her memory! Forever after she followed Him and ministered unto Him. One of the most remarkable entries in the *Journal* of John Wesley deals with the day when he met Jesus Christ as his personal Lord and Saviour in Aldersgate Street. I will never forget the Sunday night when I met Jesus, and He became very precious to me.

Augustine prayed, "Lord, Thou hast made us for thyself, and our hearts are restless until they find their rest in Thee." Before I met Jesus I had a restless heart, which was coupled to an insatiable, but perverted, love of adventure—this led me deep into sin and far away from the ways of God.

For years my life was one sinful spree. I was still a teen-ager when I became addicted to drink, and when one drank as I did, it was impossible to keep out of trouble. One-half of the five years in Her Majesty's forces was spent undergoing punishment for various offenses. Twice I was charged with armed assault, and finally finished up with a dishonorable discharge. I wasn't long out of an army uniform until I was into a prison uniform, sentenced to "eighteen calendar months with hard labor" for burglary offenses. Coming out of prison, I was a changed man, but it was for the worse; for soon I was drinking more than ever before, and I felt bitter towards society. I knew that living the life I lived, soon I must go to prison again. *Then Jesus came!*

One Saturday night, while under the influence of drink, I was attracted to a street meeting by the singing of the beautiful songs of Zion. When the singing ceased I heard about Jesus, not only as the One to be worshiped, but as the Son of God, who could save the soul and transform the life. Truly this was the message of God for my soul, and food for thought.

Previous to this occasion I had a wrong conception of the Christian faith. I didn't realize that God could become a living reality in the heart and

in the life of a person. I thought that Christianity was simply going to church, reading the Bible, trying ever so hard to be a good citizen, and keeping away from bad characters, like myself. Now I learned that the true Christian experience was not my doing something for God all the time, but that it started by God's doing something for me and in me. It was a mighty work of grace whereby God was able to save to the uttermost all who came unto Him through Jesus Christ.

Through that street meeting on Saturday night I had an appointment to meet Christ Jesus in the Church of the Nazarene on Sunday night. I first heard of the Church of the Nazarene when I came from prison. I had never been to one of its services, but I praise God for the privilege of being able to go that night.

Somehow this church was different from the others in which I had been. Here there was no coldness, nor any meaningless ritual, and I didn't feel like a stranger as I sat down. The people were happy. The singing was bright. The Christian experience was real to the congregation. The message was the good, old-fashioned gospel, preached with the anointing of God the Holy Ghost, and it brought conviction. This church was truly a "shining light on Sunday night."

The appeal was being made as we sang that famous old gospel hymn of Isaac Watts, "When I Survey the Wondrous Cross"; and, oh, God was in that service! As we were singing the last stanza—

Were the whole realm of nature mine,

That were a present far too small.

Love so amazing, so divine,

Demands my soul, my life, my all,

God spoke to my heart, and I yielded myself to the claims of Jesus Christ. I believe that, before I entered the prayer room, God the Holy Spirit came and bore witness with my spirit that I was born of His Spirit and washed in His blood. Glory to Jesus!

What a wonderful experience God wrought in my heart that night! What the love and affection of loved ones could not do, what the discipline of life in the British Army could not do, what the

punishment and confinement of prison could not do, Jesus Christ was able to do in a moment of time. The words of the Apostle Paul were true, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). That was my experience that night; I was a new man. Praise God!

As I write, the experience which God wrought in my heart over seven years ago is so real. It is not a past experience. Jesus Christ is a living reality in my heart now, and I praise God for that Sunday night when I met my Saviour and experienced His transforming power!

CHRIST'S PRAYER

... and Our Deliverance

By VERNON L. WILCOX

Pastor, Moreland Church, Portland, Oregon

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not (Luke 22:31-32).

THE SHADOWS are darkening, the tension mounting, in the world's most tragic drama. We can feel the nameless fear gripping the disciples, a fear that is intensified because they cannot isolate and attack it. The Master had said, "Be of good cheer; I have overcome the world," but this was a pretty large order for these men whose very world was crashing in about their ears.

The two great characters of history are here seen in their classic struggle for Mansoul—the enemy and the Deliverer. We are reminded of the trial of Job, of the conflict in Moses' life, of the double pull on Abram, of the battle in the soul of slippery Jacob, of the monstrous temptation that rose up like a prehistoric dragon in Potiphar's house to assail Joseph.

I.

Note the campaign of Satan. "Satan hath desired you" ("demanded to have you"—R.S.V.). The plural "you" is here used, indicating that Satan had demanded them all.

There is no question as to the reality of Satan and his temptation. He is real enough to all who try to live for Christ! He is waging a relentless campaign for the soul of man. He desires to have all of God's children. He makes a play for them. He even goes so far as to demand them "as his rightful due."

Satan's plan is to sift the followers of Jesus as wheat. He probably realized that he could not get them all, but was determined to sift out all he could for his own nefarious purposes. Doubtless he expected to do better than he did, for he finally

wound up with only Judas, a small percentage for all his monumental effort.

This satanic campaign is constantly being waged on the battleground of our souls. Often the battle seems beyond us, and we are sorely tempted to give way and surrender to the adversary. Every child of God knows this precarious hour.

II.

Note the prayer of Christ. While Satan is desiring and demanding, our Lord is praying. "But I have prayed for thee"—what a wonderful statement! How can we be downhearted with these words ringing in our ears? Note them: "Behold, Satan . . . but I." Christ is more than a match for the enemy of our souls. There need never be any doubt at that point!

It is striking to note that, while Satan was demanding them as a group, Jesus was praying for them as individuals, using the singular pronoun "thee." He sees each one of us in our own fierce battle against sin. He feels the undertow of the world that drags so strongly upon our integrity. He too has been "in all points tempted like as we are, yet without sin" (Hebrews 4:15). He has been victorious over temptation, and is therefore abundantly able, as Son of Man as well as Son of God, to deliver us.

"I have prayed for thee, that thy faith fail not," Jesus said. This is the crux of the whole situation. We are not completely shielded from failure at all points. A Christian may fail in some areas; he will always be able to pray with sincere humility: "Forgive us our debts."

But Jesus prays for our faith not to fail. This survival of faith can be true of us, as it was of Peter and the others. They failed that night—they slept in the garden, forsook Him at the high priest's house, fled in abject fear; their leader denied his Lord with oaths. Yet one was found at the Cross, with the others doubtless nearby; Peter wept bitterly over his denial; two were found at the empty tomb; ten were gathered together when the Master appeared on Easter evening; and all eleven saw Him on the following Sunday evening. Yes, Jesus' prayer was answered—their faith failed not! It sagged and bent, but did not break.

Christ's prayer means our deliverance. Not only has He prayed for us, but He has also provided a way out for us: "The Lord knoweth how to deliver the godly out of temptations" (II Peter 2:9). Who could know that better than Peter? Christ's deliverance may often be a way *through* the temptation, rather than rescue *from* it, but we can always make it in the strength which He gives.

A wonderful Saviour is Jesus, my Lord,

He taketh my burden away.

He holdeth me up, and I shall not be moved.

He giveth me strength as my day.

—FANNY J. CROSBY

The "Quiet Time"

By RUTH VAUGHN, Lubbock, Texas

I DO NOT HAVE TIME in the busyness of my life to have a "quiet time" with my child! I do not have time—but I take time! I take time, for I consider this my greatest responsibility!



When he was about two years of age and was just beginning to talk, I began our regular "quiet time." We sang little songs; I told him a story, and then taught him answers to Bible questions. I composed a list of fifty basic Bible questions, and some of his first words were declaring that Jesus was the Son of God and that Paul was the greatest missionary. When I would ask, "Whom do you love most in all the world?" without hesitating, his two-year-lisp would state firmly, "Jesus!"

When his speech became more connected, we began a "testimony time" in our "quiet time." Here he would always stand to his feet and say sweetly, "I love Jesus!" Soon he joined the older ones on Wednesday evening in standing to his feet to declare publicly his love for Christ.

When he had completely mastered the fifty questions about Bible stories which he heard consistently, I made a list of fifty more questions, which he soon conquered. Then I brought our tape recorder into use! Not only did we go over his stories and questions, testimonies, songs, and prayer in our daily "quiet time." I recorded these on our tape, and while he played with toys, the tape was reproducing the lessons of the "quiet time" and embedding them further in his heart.

When these questions were completed and the Bible stories were a part of him, we advanced on into the names of the twelve disciples and the sixty-six books of the Bible. I used these in song form, and he could sing all of them without a break at the age of three and one-half years. Intermingled with the learning of these things I had worked in the "Lord's Prayer," which we used in the conclusion of our "quiet time."

Then we began on chapters of the Bible. He learned the Christmas story as related in Luke 2 for our Christmas program. He learned Psalms 23 and Psalms 117. Then tackling something a little harder, we began on Psalms 121, and after a few weeks of daily, consistent practice, he added this to

his memory list. Through all of this we still used the tape recorder, which gave in order his stories, songs, questions, and memory work. In our "quiet time" each day we went over each of these things in addition to our prayers and testimonies.

Switching then from chapters to verses, I made a list of "alphabet scriptures," giving a verse beginning with every letter of the alphabet. He had a great time learning these, and soon could instantly quote a verse for each letter of the alphabet, giving him a total of twenty-six verses. At the end of this assignment I enrolled him in the Bible Memory Association contest, and in this he placed twenty-four scriptures in his heart.

Since his completing this contest with flying colors, we have again begun work on entire chapters of the Bible. Now, at this writing, my little boy is five years of age, and from the "quiet time" he has learned Psalms 100; Psalms 1; and Psalms 15 in addition to all of the other memory work listed above.

Since the list has grown, we spend one day a week in reviewing questions, one day in reviewing chapters, one day in reviewing alphabet verses, one day in reviewing B.M.A. verses. Included in our daily "quiet time," in addition to review, is the working on new memorization of the scriptures, songs, testimonies, and always, prayer.

I believe that the "quiet time" is the greatest thing in the life of my child. He enjoys it, looks forward to it, and gives himself to it, praying daily that God will help him to "hide Your words in my heart!"

And I know that God has answered that prayer! The other night I went into his room to cover him, for the night had turned chilly. As I tucked in the covers, he turned in his sleep, flung out his arms, and said softly, "The eternal God is my refuge, and underneath are the everlasting arms."

I cannot give wealth to my child; but I can give to him the wealth of the Scriptures and of a vital knowledge of his Heavenly Father. This wealth comes to him through the "quiet time."

Christianity is an immense warning; a tremendous heroism. Christ teaches a great austerity. He teaches renunciation: the life of the Cross.
—Baron von Hugel.

God's Measuring Rod

By JACK M. SCHARN, Pastor, Lone Pine, California

**Holiness is heaven's measuring rod
That plumb-lines hearts to the will of God.**

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (Revelation 11:1). There must be a standard in all areas of measurement. Holiness is God's eternal standard. It is the norm because it is God's nature. It is His requirement because of His righteous rule. It is His instruction for Christian living because it is the standard of identification with Him. God has commanded, "Be ye holy; for I am holy" (1 Peter 1:16). Thus holiness is heaven's measuring rod.

"Measure the temple of God, . . ." God's reed measures the Church.

It is to His glory that the buildings erected today are clean and attractive. God knows the sacrifices and tears that have made possible the consecrated structures which the Church enjoys. These speak for themselves as a witness to holiness evangelism. Their glowing windows on Sunday evenings beam the light of hope on the path to paradise.

The reed must reveal that the Church's foundation is the solid Rock, its cornerstone that One that came rolling down the mountainside. Its spires must point forever upward. Its glory must be the crowning presence of the Holy Spirit.

*Holiness is heaven's measuring rod
To build the Church in the plan of God.*

The Psalmist clearly accented this truth in Psalms 93:5, "Holiness becometh thine house, O Lord, for ever."

"Rise, and measure . . . the altar." The altar is the symbol of the very heart of the Church. It represents a sacred meeting place with God. It is the place of repentance and forgiveness. It is the place of unconditional surrender and entire sanctification. It is measured by its effectiveness and use. The altar, too, is designated to be a holy place, the place of prayer. It is the place of life commitment. It is to be an altar of life sacrifice.

God's measuring rod of religion requires that the altar be a place of altered lives. It is measured by converted character, changed conduct, and newness of life.

The altar is to be measured by its intercessory prayers. It must be a place where Christians who "sow in tears shall reap in joy." It is a place of burden and blessing, of hope and happiness. In a sense the altar must always be thought of in terms of the holy of holies, where the veil has been separated and God and man meet.

*Holiness is heaven's measuring rod
Laid down along the altar of God.*

"Rise, and measure . . . them that worship therein." In the final analysis, the Church is its constituents. The experience of its members must be plumb-lined to level with God's standard of holy living. The worshiper of God can be

Shining Lights on Sunday Nights

*In this darkened hour, so filled with strife and sin,
The light of Jesus Christ brings joy and peace
within.*

Men seek some solution—they've tried a thousand ways,

*But still the way of Jesus can turn their nights
to days!*

*Yes, in this darkest hour with souls by sin enticed,
The shining lights of churches are guiding men to
Christ.*

*Gospel lights are shining and songs of praise are
sung;*

*The message of salvation is on the preacher's
tongue.*

*And then the invitation with an invitation hymn,
And precious souls are bowing, praying out their
hearts to Him.*

*Yes, in life's darkest hour, the church is found in
prayer;*

*And when souls cry to Jesus, they find that Christ
is there!*

By R. FLETCHER TINK

measured in the spiritual dimensions of depth, of height, and of length.

The measurement in depth is the Christian's desire. He desires the perfect will of God, a close communion with Christ, Christian fellowship, and a place of consecrated service and usefulness.

The measurement of height is the upward reach for "... a better country, that is, an heavenly" (Hebrews 11:16). The eyes of the Christian are set on a goal. He lives with eternity's interests in immediate focus. He presses on "toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

The measurement of length is the expansion of experience in the outreach of witnessing, soul winning, and evangelism. The reed measures more the faithful efforts than the apparent effectiveness.

As God's reed measures His temple, the altar, and them that worship therein, let us be found in all—"holy, acceptable unto God" (Romans 12:1).

THE HOLY SPIRIT

comes to **JUNIOR HIGH CAMP**

By C. S. COWLES



PANCHO sat on his bunk Thursday afternoon while the rest of the teen-agers were out playing games. He had a Bible in his lap. He was weeping. His counselor came in and, thinking that he was having spiritual problems, offered his help. But no, Pancho replied, "I'm so burdened for these kids in camp. There is so much indifference and sin. I want God to save them."

The counselors and staff felt strangely burdened at their afternoon prayer meeting that same Thursday. The tears of concern flowed freely, manifesting a desperate urgency that God would break in upon the camp.

After the evening "fun time," the song leader got up and led the group of nearly two hundred fifty teen-agers in some rousing songs. Then they lifted up their favorite, "How Great Thou Art!" Suddenly the whole atmosphere changed. Several stood to their feet spontaneously to testify. There was a depth in the testimonies that is seldom witnessed.

Then one little fellow, so short that standing he was scarcely taller than the others sitting, got to his feet and testified. Tears began to roll down

his face as his testimony turned into a plea for those who didn't know Christ to find Him.

Before he could sit down, about thirty young people were on their way to the altar. Suddenly, all over the building, teen-agers began to run to the altar. The chaplain tried to talk, but it was useless. His voice was drowned out by the rising tide of weeping. On and on they came, making altars out of the front rows of chairs, confessing their sins, asking for forgiveness.

The adults stood by in helpless wonder. God the Holy Spirit was clearly in charge. Here and there someone would seek out somebody else with whom there had been a strained relationship. Then in a flood of confession and forgiveness, the reconciled youngsters would rush into each other's arms with holy joy beaming from their faces. Others would go and seek out their unsaved friends who had not yet moved to the altar, and invite them to find Christ.

All but a handful were swept into the Kingdom in a great tide of victory. Some were shouting, "It's real!" Others could be heard praying, "Jesus, I love You." Still others were singing, "I've been born again."

The meeting did not stop in the chapel. The young people gradually migrated to the central open area, and there congregated under the full moon, singing, testifying, and praising God. The camp store did very little business that night.

What a sight it was to see two hundred teen-agers standing out under the open sky, with hands lifted towards heaven singing "My Jesus, I Love Thee"! The counselors just stood on the fringes of the crowd and wept as they watched the Holy Spirit run that meeting, in perfect decency and order.

As one red-eyed pastor put it: "If you could know the terrible situations that these kids have to put up with—the broken homes, drinking parents, besides their own personal difficulties—this is nothing short of a New Testament Pentecost."

Heaven touched earth that night at Idyllwild camp, sweeping away in one gigantic stroke the sins, divisions, strife, and jealousies that had threatened to disintegrate the camp. Love, harmony, fellowship, and unity swept in like a flood, making this the most unusual camp in the memory of the Los Angeles District.

Dr. James Jackson, the director of the camp, wept as he shared the burden of his heart with the ministers present: "If we could only take this spirit of revival back to our churches, what a difference it would make!" And indeed—what a difference it would make! As one preacher put it: "One hour of this in our churches would solve as many problems as one thousand hours of counseling." It would also turn the *program* of "Evangelism First" into the *power* of "Evangelism First."

By P. P. BELEW, Pastor, Hoopeston, Illinois

Entire Sanctification

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thessalonians 5:23).

THE TEXT contains two words whose original meanings require attention. They are *holoteleis*, rendered "wholly"; and *holoklaron*, rendered "whole." The former means "complete in all respects," and the latter means "complete in every part." A somewhat free translation of the text would read: "And the God of peace himself sanctify you completely in all respects; and I pray God your spirit and soul and body, complete in all their parts, be preserved blameless unto the coming of our Lord Jesus Christ."

"Spirit and soul and body" includes the entire man and comprehends the total personality, which consists of intellect, sensibility, and will. It is with the effects of sanctification on human personality that we wish to deal in this article.

The Sanctification of the Intellect

Paul taught a consecration which results in "the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:1-2). He likewise exhorted, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22-24).

(1) *Sanctification cleanses the mind.* Perfect love "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth" (I Corinthians 13:5-6). It delights to heed the apostle's admonition, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things

are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

(2) *Sanctification calms the mind.* Notwithstanding the whirl and turmoil of this turbulent generation, the prophet's words are true: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). "Therefore," said Jesus, "do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matthew 6:31-33, R.S.V.).** Paul said, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Philippians 4:6-7, R.S.V.).** He seems to say, "Do your best and do it well; then, 'Take your burden to the Lord and leave it there.'"

(3) *Sanctification activates the mind.* Perhaps nothing so conduces to mental improvement and effective service in the Kingdom as a clean, Spirit-endued mind. The command is to serve God "with a perfect heart and with a willing mind" (I Chronicles 28:9); and it is said that God avenged Israel "when the people willingly offered themselves" (Judges 5:2).

(4) *Sanctification promotes the Christlike mind.* "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it

**Quotation from the Revised Standard Version of the Bible; used by permission of the International Council of Religious Education.

not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8). This He did "for the joy that was set before him" (Hebrews 12:2)—the joy of redeeming a lost world. How great an example is this! And how great a rebuke to anyone who is unduly concerned about his own reputation while professing to follow Him who "made himself of no reputation"!

The Sanctification of the Sensibility

A proper view of the emotions is essential to a correct balance between sentimental gush and frigid formality. It is a mistake either to use our "liberty for an occasion to the flesh" (Galatians 5:13) or to decry the proper expression of the emotions. An authority on Christian ethics says, "Insensibility bears the same relation to the feeling that stupidity does to the mind." In the light of this, it reflects no credit upon oneself to boast that one is not emotional. There is much good sense in the testimony of the college professor who said that his spiritual fire was not fed by shavings, which quickly ignite and presently burn out; but by anthracite coal, which maintains a steady flame.

(1) *The emotions have rightly been called "the springs of power,"* for this is the part of our being that generates motives. And, thanks to our Creator, man has the power to suppress unworthy motives and substitute worthy ones. But better yet, sanctification cleanses the source whence motives spring.

(2) *The emotions are sensitized to hopes and fears.* Hence it is to this part of our being that religion makes its strongest appeal. True, the mind must be convinced and the will exercised; but it may be doubted that anyone ever did or ever will turn to God, or continue with God, without some stimulation of the emotions. Our Lord appealed directly to the emotions when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:37-39).

Paul did the same in his exhortation: "Set your affection on things above, not on things on the earth" (Colossians 3:2); and again, "Never flag in zeal, be aglow with the Spirit, serve the Lord" (Romans 12:11, R.S.V.).** Indeed, there can be no radiant Christianity entirely devoid of emotional manifestation. The emotional element was certainly evident in Peter and John when their critics "took knowledge of them, that they had been with Jesus" (Acts 4:13). Perhaps if we had more of it, there would be less question whence we came.

(3) *Emotion is essential to effective preaching.*

God "hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Corinthians 3:6). It is disturbing to hear a preacher read the Scriptures and speak with less animation than a lawyer manifests when addressing a jury or an actor when presenting fiction. It is said of the eloquent Apollos that, "being fervent in the spirit, he spake and taught diligently the things of the Lord" (Acts 18:25). Although at that time Apollos professed less religion than some of us, it seems that what he had would help us.

We have no quarrel with higher education of the orthodox variety. We need all the knowledge that can be acquired; but it takes knowledge on fire to burn through the crust of this worldly generation. May God save us from a cold, intellectual, and unfeeling religion!

The Sanctification of the Will

The will has been rightly called "the citadel of the soul." When it is surrendered to the forces of evil, defeat is inevitable; but when cleansed and reinforced by the Holy Spirit, victory is assured.

Two vices of the will should be avoided at any cost. They are fickleness and obstinacy. Concerning the former, the Bible says, "Be no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14). Concerning the latter, it says, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Samuel 15:23). Fortunately, sanctification is designed to correct these two extremes.

On the night of the betrayal Peter failed in courage and denied his Lord; but after Pentecost his answer to officials who would suppress his testimony was, "We ought to obey God rather than men" (Acts 5:29). And Paul, who "persecuted this way unto death" (Acts 22:4), after being "filled with the Holy Ghost" (Acts 9:17), said, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).

The will is the executor of choice. God created man a free moral agent, capable of choosing his own destiny. He is endowed with intelligence for discerning end results, sensibility for motivation, and will for the exercise of choice. "See," says God, "I have set before thee this day life and good, and death and evil" (Deuteronomy 30:15). Beyond this, God makes all legitimate efforts to influence and assist man to choose the right, but He cannot go farther. The decision is man's.

(1) *There is that original and major choice whether to go with God.* This is life's most important and critical decision. It is the choosing of Christ or Satan, holiness or sin, life or death, heaven or hell. Ever incumbent upon the sinner is this responsibility. "Choose you this day whom ye will serve" (Joshua 24:15). There is no alchemy that can wash out the question, "What shall I do

then with Jesus which is called Christ?" (Matthew 27:22) Nor is neutrality possible. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30).

(2) *There is an almost infinite succession of supporting choices*, each of which tends to strengthen or weaken the original choice. We are constantly confronted with the necessity of choosing not only between good and evil, but also between the good and the better, and the better and the best. It was a high-level decision made by Moses when he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24-25). It was likewise with Paul, who renounced ease and luxury in order to enter a life of strenuous service in which he "suffered the loss of all things" (see Philippians 3:5-8), and died a martyr (II Timothy 4:6).

May God help us at all times to possess a clean, strong will, that we "may approve things that are excellent" (Philippians 1:10)—and choose them!

EDITORIALS

Continued from page 2

language calls "the first-day Sabbath," there is no mistaking the principle that here is one day in the week which is to be separated and set apart from all other days, as being dedicated particularly to God and the work of His kingdom. Holiday diversions, unnecessary trips, and excessive social visiting may either keep down attendance at church on Sunday night or bring the people to the sanctuary so weary that they sit passively like the proverbial "bumps on a log."

Again, one of the important truths of evangelical Christianity may actually be twisted into an error which wars against the effectiveness of the church which preaches it. This is the correct emphasis we place upon the personal and individual nature of religious experience.

We have rightly seen and strongly preached that people do not find God in a saving way "in the mass." We go single file into the presence of God for pardon and for purity. What counts for eternity is the personal application of the power of God to our hearts.

But reaction against institutional religion can be carried too far. It can be perverted into an attitude of withdrawal and isolation, not only from the world but from the Christian community itself.

Here we can take a page from the story of the Early Church. The Church was not only the *ecclesia*, the called-out ones. It was also the *koinonia*, the communion, the fellowship of the saints. We can only be saved and sanctified individually.

.....

Organization cannot save us, for the trouble with our building is in the lumber and not in the carpentry; and rotten material put together even so faultlessly will not make a faultless and enduring structure. Education cannot save us, for the disease takes root, not simply in the intellect, but in the affections and consciences of men. Legislation cannot set us right, for our demand is for grace, not law.—J. B. Chapman.

.....

But we live as Christians in "the body of Christ," which is the Church.

Now I know that there is a real sense in which the Church with a capital C is a universal spiritual organism. As Donald Miller put it, "To join a church does not put us in the Church. It merely publicly witnesses to what is already a fact." Still and all, the Christian faith comes to us within a shared fellowship. We are born into a family, both universally and locally. The Church working on earth is an organization of people sharing a common faith and working for a single vision.

The point of it all is, the church on Sunday night needs all its members present. But the members also *need to be present*. Hearing the gospel in faith feeds the soul, though the message may be beamed to those in definite spiritual need. Even in an evangelistic invitation, Christians present are strengthened as they reaffirm the commitments formerly made.

As the Church of the Nazarene moves into these next fourteen Sunday nights of evangelism, God grant that they may be great nights in every sense of the word, with a new start all over the church in the area of week-by-week soul winning through the channels of the Sunday evening service.

Editorial Notes . . .

Since 1954, Professor James McGraw of the Nazarene Theological Seminary has been publishing a series of articles in the *Preacher's Magazine* on outstanding preachers, both here and abroad. Twenty-four of these valuable sketches have been revised and are being published by the Abingdon Press in a volume released this month entitled *Great Evangelical Preachers of Yesterday*. This is good reading not only for preachers but for laymen. The book may be ordered from the Nazarene Publishing House. The price is \$2.75.

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Next week's *Herald of Holiness* will devote approximately two pages in tribute to the life and work of Dr. H. Orton Wiley, whose ministry as a systematic theologian, writer, editor, teacher, preacher, and educational administrator has left an indelible imprint on the holiness movement in general and the Church of the Nazarene in particular.

THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMITH, *Secretary*

Revival in Samoa

Rev. and Mrs. C. William Fisher were the evangelists used by God in the revival meetings held in Samoa at the beginning of August. Brother Jarrell Garsee has sent in the following report:

"We feel that the Fishers were certainly used of God during our revival. They were wholeheartedly accepted by our people, and they accepted our people wholeheartedly as well. We were thrilled by the attendance, running between one hundred and two hundred each night. We held services in two places, the high school auditorium in Utulei and our Falesa in Nu'uuli. We held services in Nu'uuli on Friday nights and Sunday morning, our regular meeting times over there. The rest of the services were held in the auditorium. There were more than thirty different people who came forward for prayer during the revival, and several of them came more than one time. We believe that some of them received spiritual, eternal help in spite of the language barrier and the hindrance of having no church building. There has been an improved spirit in our services since the revival, and we thank God for this."

Let us all join with Brother and Sister Garsee in earnest prayer that the door will soon open to adequate property for a permanent church building in Samoa.

New Churches

Dr. F. E. Grosse, superintendent of the Washington District, reports the organization of the Bethel Church of the Nazarene in State College, Pennsylvania, on April 23 with thirty-two charter members. Brother Grosse writes, "This group bids fair to become a strong church in the very near future." Rev. Wilsie McMillan, a 1961 graduate of our Seminary, is the pastor.

Sponsored by the Maine District, the Mechanic Falls church was organized on May 21 by District Superintendent Joshua C. Wagner. Rev. William Heughins is pastor.

On Sunday night, May 14, Rev. Mark Moore, superintendent of the Chicago Central District, organized the Manteno church. The congregation is meeting in a residence chapel, but plans are to buy a lot and build as soon as possible.

A group of Nazarene laymen purchased homes in a fast growing housing area in the Northeast part of Dayton, Ohio. They felt the leading of God in asking to be organized into a church, so they could better minister to the area. District Superintendent M. E. Clay reports

the organization of Huber Heights Church of the Nazarene on May 28. The church is sponsored by the district with the assistance of Dayton Maryland Avenue Church. The future looks bright and they are searching for suitable property.

A non-denominational holiness church in Chester, Ohio, recently decided to unite with the Church of the Nazarene. The pastor, Rev. E. Life, and the congregation had been looking for a holiness church with which to affiliate. Thus on June 4, Dr. Harvey S. Galloway, superintendent of the Central Ohio District, organized the First Church of the Nazarene, Chester, Ohio. They brought their church building with them, and Rev. Edmond Life is continuing as pastor. We welcome this congregation into the fellowship of our church.

Rev. C. D. Taylor reports the organization on May 21 of a new church on the Akron District, at Streetsboro, Ohio. Rev. Don Peters has been appointed supply pastor.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Don't Miss This

First Cross-country Missionary Convention—October 2-3, at the College Church, 504 Dewey, Nampa, Idaho. Rev. George Hayse, Africa; Rev. John Armstrong, Uruguay; and Rev. Wayne Knox, British Guiana, will be the missionary speakers. Three services a day: 10:30 a.m., 2:30 p.m., 7:30 p.m. Plan to attend. Bring your car full.

Moving Missionaries

Rev. and Mrs. Robert McCroskey and family, home from the Philippines for a year's furlough, are living at 6227 Forest Street, Kansas City, Missouri.

Dr. Ira Cox, Jr., has returned to India. His address is Mission House, Basim, Akola District, Maharashtra, India.

Rev. and Mrs. Clarence Carter have returned to the States from India due to the illness of their son. Their address is: % E. M. Carter, Route 1, Rainbow Farms, Caldwell, Idaho.

Rev. and Mrs. Norman Salmons are back in Africa after their year's furlough. Their address is: Furancungo, Tete, Mozambique, Africa.

Miss Jean Williams and Rev. and Mrs. Charles Melton, new missionary appointees, are now in Japan, at 229 Tamagawa Oyama Cho, Setagaya Ku, Tokyo, Japan.

Rev. and Mrs. Clayton Garner, new missionaries, are now in Barbados. Their address is P.O. Box 253, Bridgetown, Barbados, W.I.

Rev. and Mrs. Charles Alstott have returned to Haiti for missionary service. Their address is P.O. Box 1323, Port au Prince, Haiti.

Rev. and Mrs. Elward Green are in Mexico for language study. Their address is Apartado 30170, Admon. 27, Mexico 7, D.F., Mexico.

New Missionary in Africa

Dr. and Mrs. Robert Merki announce the arrival of Jonathan Kent on August 8, 1961, at Acornhoek, Transvaal, Republic of South Africa.

Prayer Request—Bolivia

Please pray for Mrs. Vincent Seely, who is not well. The Bolivian climate takes heavy toll of missionaries from the temperate zones. They all need our prayers for their physical well-being, and Mrs. Seely especially at this time.

Report from Trinidad

Here in Trinidad we manage to keep busy without any effort. Herbert has held five revivals and assisted in another since our return in September, 1960. This was in addition to his school responsibilities. Our last revival was in Somaru village, where one of our graduates is pastoring. He is doing a fine job and the services were well attended with many young people seeking and finding God. There is a real challenge in these small villages.

At present we are planning our first boys' and girls' camp, which will be held here on the campus. We are praying that it will be a real success with many of the boys and girls finding the Lord.

Most of my time during school is taken up teaching my children, which is not an easy adjustment for me, but God has helped us. They have all done well. —ALYCE RATCLIFF, *Trinidad*.

On the Road to Recovery

I am recovering very well from my recent appendectomy and am trying hard to take it easy for a few weeks as per my instructions from the doctors. The staff of our R.F.M. hospital have certainly given me wonderful care.—BETTY CUMMINGS, *Swaziland*.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Discharged

"... Thank you for all the wonderful Christian reading material you have sent to us through the last seven years. The publications have followed us from Oklahoma to Morocco, North Africa, and from Texas to Maine. We have tried to see that others received copies

of these publications to pay for the ones we received free.

"You will never know what it meant to me to find a letter from the Service-men's Commission when we arrived on Loring Air Force Base, Maine, telling us there was a Church of the Nazarene in Caribou, Maine.

"We have now been discharged from active duty with twenty-four years of military service behind us.

"Thanks again for all you have done for us."—R. L. GILBERT.

"... My wife and I want to take this opportunity to thank you and your wonderful organization for the inspiration the *Herald of Holiness* and the *Conquest* magazine have been to us these past three years or more. They have really been a blessing to us.

"I am being discharged from the navy after twenty years active naval service.

"Please discontinue sending your wonderful magazines. We will order them through the Church of the Nazarene when we are permanently settled.

"Thanking you all again, and may the good Lord bless you real good."—H. I. HUSEBY.

"... I will be leaving Morocco, where I have been this past year. I will be discharged upon arriving in the States. Please discontinue my subscription to the Nazarene literature. I will be sending for new subscriptions as soon as I am settled.

"I have been a Nazarene all my life and am familiar with all the literature, but it has been a special blessing the four years I have been in the service. You are doing a great work.

"Thank you so much."—KENNETH HAYS.

GENERAL INTERESTS

Nazarenes Show 500% Increase

in the Last Twenty-five Years in Per Capita Giving and World Outreach

While the Church of the Nazarene has nearly tripled in membership in the last twenty-five-year period, its rate of per capita giving and its missionary program have increased five times since 1936.

Per capita giving in the Nazarene denomination reached a record of \$142.33 last year. This was a 500 per cent increase over per capita giving of \$28.02 in 1936.

The Church of the Nazarene currently maintains a total of 505 full-time missionaries, pastors, and educators in 42 world areas. This compares with a total of 90 missionaries abroad in 1936.

The last twenty-five years has been a period of unusual growth in all areas of the denomination.

In 1936 the Nazarenes had a total of 2,339 churches with a membership of 130,353. Last year the denomination had 4,740 churches with a domestic membership of 318,597 plus an additional 53,581 members on the foreign fields.

The Nazarene denomination currently

is ranked No. 1 in per capita giving among U.S. churches with 100,000 or more members.—N.I.S.

DISTRICT ACTIVITIES

Kansas City District Assembly

The center of interest at the Kansas City District Assembly, held August 30 and 31, at Lakeview District Center, was recognition of the record of nineteen years of service in the district superintendency written by Dr. and Mrs. Jarrette Aycock. General Superintendent G. B. Williamson presided throughout, and was at his best in inspiration and the guidance of the business of the assembly.

The pre-assembly Tuesday evening service was devoted to Dr. Aycock's farewell to the district. His last sermon as



"SHOWERS of BLESSING" Program Schedule

October 1—"The Plus Factor of the Cross," by Mendell Taylor

October 8—"The Mystery of Christ's Death," by J. E. Williams

October 15—"How Does God Forgive Sin?" by J. E. Williams

October 22—"Will Your Reasons Hold Up?" by Wendell Wellman



district superintendent was an inspiring message on the Bible as the Word of God.

Dr. Aycock's report on Wednesday morning reviewed nineteen years of progress, as well as the achievements of the past year. Sixty-eight churches have been organized within the boundaries of what is now two districts, Kansas City and Joplin. The number of churches in greater Kansas City has grown from seven to twenty-six; and in the area now served by the Kansas City District, the number has increased from twelve to fifty-nine. Over \$250,000 has been raised for home missions during Dr. Aycock's tenure as district superintendent.

During the past year alone, 4 new churches were organized, a 5½ per cent increase in church membership recorded, an increase of 370 gained in average Sunday school attendance, and per capita giving of \$168.92. The district gave "10.1 per cent" for General Budget and world evangelism.

This fall marks the tenth anniversary of the founding of the Kansas City Rescue Mission under Dr. Aycock's inspiration and guidance, an institution which has ministered to thousands of destitute men in Kansas City.

Wednesday afternoon Dr. Orville W. Jenkins, pastor of Kansas City First Church, was elected superintendent by a wide margin on the second ballot. After a night of consideration and prayer, Dr. Jenkins indicated his acceptance on Thursday morning.

The service Wednesday evening was

devoted to the farewell of the district to Dr. and Mrs. Aycock. With Dr. Williamson presiding, telegrams from many friends and well-wishers were read by District Secretary Harper Cole. Dr. S. T. Ludwig, representing Headquarters; Dr. L. T. Corlett for the Nazarene Theological Seminary; Dr. Roy H. Cantrell for Bethany Nazarene College; and Mr. Meredith A. Lunn, manager of the Nazarene Publishing House, all spoke words of tribute and appreciation.

Mr. M. Frank Turner, district treasurer, spoke for the entire district, and presented Dr. and Mrs. Aycock with a check for five thousand dollars raised by the pastors and the churches in appreciation for nineteen years of service. The amount is sufficient to pay off the balance of the mortgage on the Aycock home.

Dr. Williamson presented a memory book containing letters from friends and associates of the years.

Dr. and Mrs. Aycock and their daughter, Mrs. Maridel Harding, responded feelingly. The capacity crowd in the tabernacle stood in a spontaneous expression of love and appreciation. It was announced that Dr. Aycock's evangelistic slate had already started to fill, as he returns to the field which was his first love.

Dr. and Mrs. Roy H. Cantrell and Mr. and Mrs. Harry Craddock from Bethany Nazarene College were present, and Dr. Cantrell and Mr. Craddock presented the interests of Christian higher education. Rev. Geren Roberts told of the work of Rest Cottage at Pilot Point, Texas, and an offering was taken for this important agency.

The N.E.M.S. Council reported to the assembly the unanimous election by acclamation of Mrs. Orville Jenkins to serve as president for the coming year.

Elected to work with Dr. Jenkins as his advisory board were: elders, W. D. Ferguson and Paul McGrady; and laymen, M. Frank Turner and John Stockton.

The assembly climaxed Thursday evening with a challenging ordination service conducted by Dr. Williamson in which elder's orders were entrusted to Robert Atkinson, James T. Christy, Kenneth B. Clements, Clarence Kinzler, Donn Littlefield, Earl Marvin, Phil Riley, Ellen Rowan, Robert R. Taylor, Wesley D. Tracy, and Fred Wenger.—W. T. PURKISER, Reporter.

Pittsburgh District Assembly

The fifty-fourth annual assembly of the Pittsburgh District was held at Alameda Park campground, Butler, Pennsylvania, with Dr. D. I. Vanderpool presiding.

Progress was reported in all departments, with \$70,682 in General Budget and approved specials, and \$861,047 given for all purposes. Membership has increased 193, for a total of 6,863. One new church was organized, at Paris, Pennsylvania.

Our beloved district superintendent, Rev. R. B. Acheson, was given a resounding three-year recall. High light of his fifth report to the district was news of the purchase of a new campground, two miles south of Butler on old Route 8. The thirty-six-acre site

with large level area surrounded by slopes includes a brick dwelling now serving as district parsonage. Total cost was only \$26,000. A bypass of Route 422, now under construction, will pass through the northern and western boundaries of the present camp.

The assembly approved plans for developing the new site into a district center as funds are available. More than six thousand dollars was pledged for this purpose.

Dr. Vanderpool conducted the ordination service, at which time Arthur Evans, Jr., and Richard S. Hayse received elder's orders, and Mrs. Helen Sipe Fisher was consecrated as a deaconess.

The interests of Eastern Nazarene College were presented by President Edward S. Mann and a student girls' trio.

The annual camp meeting followed the assembly, with Dr. Mel-Thomas Rothwell and Rev. J. A. McNatt as evangelists. Professor Ray Moore, "Showers of Blessing" choir director, was the song evangelist; children's work was directed by Rev. and Mrs. David J. Aldridge; and Christian Service Training courses were taught by Rev. and Mrs. Clifford Church, returned missionaries from Africa. The Pennsylvania Gospel Band played during the closing services. —MRS. SCOTT NEWELL, *Reporter*.

Iowa District Assembly

The forty-ninth assembly of the Iowa District was held at the district campgrounds, West Des Moines, Iowa. Dr. G. B. Williamson, general superintendent, presided with efficiency and poise.

Dr. Gene E. Phillips gave his thirteenth annual report as district superintendent, which showed gains in all departments. Total giving for all purposes, \$772,680; 495 received into church membership, with 341 being received on profession of faith. The N.Y.P.S. showed a gain of 597 members, and the N.E.M.S. was a "star" district, with 40 names added to the Memorial Roll. Giving for world evangelism was \$81,024. Sunday school average attendance increased to 6,629. Challenging goals were presented for our Golden Anniversary year.

Vernon E. Crandal, Elvin DeVore, and Chester K. Johnston were ordained as elders.

A love offering of more than one thousand dollars was given to Dr. and Mrs. Phillips as a token of the loyalty and esteem of the district.

Iowa District marches on in a climate of evangelism. —C. E. STANLEY, *Reporter*.

Northern California Camp Meeting

The Northern California District recently closed one of the most successful camp meetings in its history. The twenty-eight acres of camp meeting grounds are among the redwood trees of the Santa Cruz Mountains, and about one thousand persons can be accommodated on the grounds. Almost from the opening service all available space was taken.

Evangelist Paul Martin, Dr. Ted Martin, and Dr. Ralph Earle, Bible teacher, made an excellent trio of workers. The

people fasted and prayed, and the Holy Spirit came. The preaching was anointed of God, and in service after service we saw the altar filled with hungry seekers.

Rev. Gilbert Rushford lifted the camp with his singing, and Brother Paul Skiles directed our 150-voice, teen-age choir. Hal Bonner directed the activities for the tween-teens and Mary McKenna was the children's worker. Rev. Marlyn Anderson set a high spiritual tone for each day with his unique and happy people's meeting each morning at nine o'clock.

Dr. E. E. Zachary, our district superintendent, gave strong leadership and led the people in pledging over nineteen thousand dollars to operate our district grounds for the coming year. —GRADY W. CANTRELL, *Reporter*.

Canada Atlantic District Youth Camp

Seventy-three campers and thirteen counselors, under the director, Rev. Walter Wilcox, enjoyed to the full a week of fun and fellowship (August 7 to 13) at Camp Pagweak (rented from the United Baptist church), Pugwash, Nova Scotia.

The chaplain, Rev. Ross Cribbis, following closely the leadings of the Holy Spirit, brought messages on practical Christianity in morning chapel, and preached with evangelistic fervor in the evening services. Midway through camp, the spiritual tide rolled in, and waves of glory and blessing flooded our hearts as more than fifty seekers found soul satisfaction in God. By the end of the week almost every camper testified to enjoying God's great salvation.

Rev. Owen Underwood, district N.Y.P.S. president, whose presence and labors we appreciated throughout the camp, delivered a challenging message to the youth on Sunday afternoon.


During the week, campers and counselors were transported to South Victoria (on the Trans-Canada Hiway), Cumberland County, N.S., to view our new camp property, recently donated by Mr. Clinton Davison, member of our church at Oxford, N.S. We came away feeling the urgent necessity of developing this camp site, that the district church program might be carried out more effectively.

At the closing campfire service each young person testified to his determination to "burn out" for the cause of Jesus Christ. Our 1961 youth camp was a huge success! —MARY A. SHARPE, *Reporter*.

Kansas District N.Y.P.S. Convention

The thirty-ninth annual Kansas District N.Y.P.S. convention was held on August 6 at the District Center in Hutchinson.

From the beginning of the convention unity prevailed in all the activities as our wonderful district president, Rev. Ed. Houston, presided. After giving fifteen years of active labors to the Kansas District N.Y.P.S., Brother Houston submitted his final report to the convention, showing gains in all areas.



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The young people of the district expressed their love and appreciation for him with a gift of a set of commentaries.

Dr. B. V. Seals, special speaker, won his way to the hearts of all with a challenging message, calling the youth to a life of service unto God and the church.

Officers elected for the new year are: Rev. Dwight Neenschwander, president; Rev. Paul Harper, vice-president; Rev. Harold McKellips, secretary; Rev. Bob Feters, treasurer; Donna Hance and Gaylor Houston, teen-age representatives; Mrs. Ann Merritt, junior director; Rev. Emmanuel W. Kehr, young adult director.

Kansas youth are wholeheartedly back of our district superintendent, Dr. Ray Hance, and the program of our district council as we go into another year as "HIS." —C. MARSHALL KNIGHT, *Reporter*.

Southwest Oklahoma N.Y.P.S. Convention

The thirteenth annual convention of the Southwest Oklahoma N.Y.P.S. convened on August 5 at the Nazarene campgrounds in Anadarko, Oklahoma, with Rev. Marvin E. Powers, district president, presiding. Brother Powers gave a wonderful report, showing many fine accomplishments during the past year.

Brother Powers received an excellent vote, along with a love offering, to continue as president for the coming year. Other officers elected were: W. C. Rohlmeier, vice-president; Paul Stroud, secretary; and Jack Bowman, treasurer.

A wonderful spirit and enthusiasm prevailed during the convention. The contribution of Rev. and Mrs. Cook's singing, and the marvelous messages of Rev. George Brannon added to the spiritual emphasis of the convention.

Members of the Southwest Oklahoma N.Y.P.S. gave God praise as we move forward for another great year. —W. C. ROHLMEIER, *Reporter*.

Dr. Aycock Retires

At the close of the thirty-seventh annual assembly of the Kansas City District, Dr. Jarrette Aycock retired from the superintendency of the district. The following tribute was prepared by General Superintendent G. B. Williamson:

A Tribute

For forty-six years Jarrette and Dell Aycock have held a place of affection and esteem among tens of thousands of Nazarenes. For twenty-seven of those years they worked as an evangelistic team in forty-eight states and Canada. They conducted six hundred revivals, seeing

Announcing

CROSS-COUNTRY CONVENTIONS

Date	Location	Participating
October 2-3	College Church 504 Dewey Nampa, Idaho	George Coulter, <i>Executive Secretary</i> George Hayse, <i>Africa</i> John Armstrong, <i>Uruguay</i> Wayne Knox, <i>British Guiana</i>
October 5-6	Calgary First Calgary, Alberta Canada	George Coulter, <i>Executive Secretary</i> George Hayse, <i>Africa</i> John Armstrong, <i>Uruguay</i> Wayne Knox, <i>British Guiana</i>

OPENING SERVICE, 7:30 p.m. (First Day)
THREE SERVICES ON THE SECOND DAY
10:30 a.m. 2:30 p.m. 7:30 p.m.

uncounted thousands seek the Lord for pardon and entire sanctification. In response to appeals following the preaching of one sermon, six thousand knelt to pray. In all those campaigns three thousand seven hundred people joined the Church of the Nazarene.

In their evangelistic labors Dr. and Mrs. Aycock yoked with twelve general superintendents, including all now in office. They also served with Bud Robinson and such outstanding leaders of the Association for the Promotion of Holiness as Drs. Henry Clay Morrison and John Paul.

Among those converted or sanctified wholly in the Aycock meetings are Drs. L. J. Du Bois, A. Milton Smith, W. D. McGraw, Jr., Harvey Finley, Professor James McGraw, District Superintendent Mark Moore, Pastors Harold Samner, Allen Miller, Preston Theall, Larry Bone, and many others; also Mrs. Mendell Taylor and Missionary Paul Orjala. It is not surprising that after this assembly the Aycocks will be accepting many calls for evangelistic campaigns. Their slate is already filling.

Jarrette Aycock was active in the organization of the General Nazarene Young People's Society. He served as a member of the General Council until age eliminated him. He has been a delegate to eleven of the fifteen General Assemblies. For twelve years he conducted a Bible Reading Course in the *Young People's Journal*. He received response from many states and several foreign countries.

Dr. Aycock has been a chief promoter of many good projects. He established the first lecture course in a Nazarene college, sponsoring the lectures that bore his name at Bethany Nazarene College for 27 years. He also led the first motorcade to a Nazarene college. He was a member of the Bethany College Board for 30 years and of the Nazarene Theo-

logical Seminary Board for 12 years, serving as chairman of each for a term of years. He secured thousands of subscriptions to the *Herald of Holiness*, averaging 107 per month for 7 years.

Dr. Aycock has written fifteen books of various sizes. *The Nightingale of the Psalms* was one of the early ones. There were more than two hundred thousand copies sold. It has been translated into the Spanish, Japanese, and two or three African languages. His series on evangelistic methods and usages has had wide circulation and has proved helpful to many soul winners.

Now for 19 years Jarrette Aycock has been superintendent of the Kansas City District. He built the district to a membership of over 7,000 members and 102 churches before it was divided 4 years ago. He has organized 65 churches, 19 of them in the Greater Kansas City area. The Joplin District now has 3,600 members in 60 churches and the Kansas City District has 4,000 members in 56 churches.

The Lakeview Park Camp is a monument to the vision, faith, determination, and dedication of Dr. Aycock.

Because of his undying love for lost men, Dr. Aycock established and has kept the Rescue Mission open for ten years.

For steadfast purpose, hard work, dauntless courage, sagacious insight of men and their problems, and faithfulness to duty Jarrette Aycock deserves a place among the ablest leaders of the Church of the Nazarene in his generation.

In all these years his wife, Dell, has been his constant companion, inspiration, counselor, conciliator, and defender against all critics. Her talent, charm, intuition, and radiant spirit have been a major part of the Aycock capital which has produced big returns in building Christ's kingdom. The success of their evangelistic career was in no small de-

gree due to her contribution as song leader and soloist. And in all these years on the Kansas City District, Mrs. Aycock has been the N.F.M.S. president. Together Jarrette and Dell have sowed seed and watered it with their tears. They have witnessed a gratifying harvest with much of it yet to be gathered. They shall receive their wages and gather fruit unto everlasting life.

—G. B. WILLIAMSON

See the report from the district assembly for a description of services in recognition of Dr. and Mrs. Aycock's long and distinguished service to the Kansas City District.

Northwest District Camps

Northwest District enjoyed one of the most successful of its eighteen years of summer youth camps. The three Church Schools-sponsored camps totaled 553 in enrollment for a new, all-time high. The Northwest District Church Schools theme for the year is "Reaching for New Highs" with camp attendance as one of the goals. Last year's attendance of 441 was exceeded by 112.

The junior girls' camp was directed by Mrs. Loren Cone with Mrs. Don Dale as chaplain. Rev. A. Merl Bozarth directed the junior boys' camp with Rev. Elvin Ernest as chaplain.

For the first time on Northwest District a coeducational junior high camp was held with a total of 276 seventh, eighth, and ninth grade boys and girls and staff enrolled. Rev. Nelson Mink served as camp director, Lois Blum as dean, and Rev. Marlyn Anderson of Oakland, California, as special speaker. This was the largest youth camp ever held on Northwest District.

Altars were lined with sincere seekers throughout the entire season with real victories being won every week. The summer camp progress on Northwest District makes a real contribution to the spiritual atmosphere of the entire district.—RICHARD IYSTER, *Reporter*.

THE LOCAL CHURCHES

The (Thomas) Fowler Family Evangelistic Party report: "These are good days in the Lord for us. On August 17, this year, we completed three years in full-time evangelism as a family. We held 70 revivals, traveled 94,000 miles (pulling a trailer), preached over 900 times, and God blessed and gave almost 3,000 seekers. We have received calls from 27 districts in 22 states. We are booked up into 1963, but have some time open for this winter which we'd like to slate in the South, as we will be in the South during the early part of the winter. We have open dates for January 4 to 14 and February 1 to 11 (1962). Write us, % Trevecca Nazarene College, Nashville 10, Tennessee."

Evangelist Carl H. Kruse and wife write: "We will be closing a meeting in Meaford, Ontario, on December 3 and have an open date, December 6 to 17, which we'd like to slate on our way back to Oklahoma. We are at this writing in the closing of a meeting in Cozad, Nebraska, and go next to Hugoton, Kansas.

Write us, 4503 N. Redmond, Bethany, Oklahoma."

Dr. A. S. London reports from Oklahoma City, Oklahoma: "Pictures, tape recordings, testimonies, and gifts characterized a 'This Is Your Life' farewell service for Dr. Kenneth Rice and family in First Church here on Sunday, August 6, with more than six hundred people present. This climaxed ten years of service for Dr. Rice as director of religious education and pastor in First Church. He had his first work here as a director, preached his first sermon here, held his first pastorate and his first revival meeting in this church. A three-day revival brought good crowds with excellent altar services. Dr. Rice was shown to be a high-grade student, an executive, a pastor, and a Christian gentleman. The Rice family will be missed. Rev. James Snow and family are the new pastors."

Pastor Grant M. Barton reports: "Just recently we closed our thirty-one-month ministry in our church at Princeton, and moved to Mitchell, Indiana. While in Princeton we were able to pay off the church indebtedness, leaving them with a property valued at \$143,000, free of debt. A new Hammond organ was installed, the church basement completely redecorated, and the parsonage property redecorated throughout. We received twenty-three members into the church, and raised for all purposes almost \$60,000, having better than a "10 per cent" church each year for foreign missions. We are getting a good start with the fine people here in Mitchell. We have a spiritual group, and already God has given us seven seekers. If you have friends here, let us know and we will call on them."

Revs. Glenn and Vera Slater report: "God has honored our labors during the past four years in the pastorate, and we have enjoyed working with the good laymen. We are now leaving our pastorate in Clarion, Iowa, feeling that God would have us return to the field of evangelism, where we spent about sixteen years. We will carry the full program of preaching, singing, and music, and will go anywhere the Lord may lead. Write us, 820 First Avenue, S.W., Clarion, Iowa."

Evangelist W. E. Boggs writes that, because of a pastoral change, he has an open date, October 4 to 15. He'd like to slate this time in the Olivet College Educational Zone. Write him c/o Nazarene Publishing House, P.O. Box 527, Kansas City 11, Missouri.

Pastor Floyd N. Bradley reports from West Palm Beach, Florida: "After nearly seven years as pastor at Arcadia, we moved here to West Palm Beach. The Lord gave us a good ministry in Arcadia and we were able to leave the church with a beautiful new plant, located on a city block in a nice section of town. The Lord is helping us here and, in spite of the vacation season, we are encouraged. Our church is at 845 Bradley Street (off Parker Ave., south

of Southern Blvd.) and we extend a cordial welcome to our people coming to this area."

THE BIBLE LESSON

By J. W. ELLIS

Topic for October 1: What Is Christian Living?

SCRIPTURE: Matthew 5:1-20; 18:21-35; Acts 11:19-26; Romans 12:19-21; Philip-
pians 1:27-30; 1 Thessalonians 5:15-23;
James 1:22-27 (Printed: Matthew 5:13-
16; Philippians 1:27-30; 1 Thessalonians
5:15-23; James 1:22, 26-27).

GOLDEN TEXT: *Let your conversation
be as it becometh the gospel of Christ*
(Philippians 1:27).

Proclamation is related to the gospel like bread to butter. The prophets of the Old Testament stood high on the mountains and deep in the valleys to proclaim their message of God; the preachers of the New Testament compassed land and sea to tell of Jesus; and today as the sun makes its circuit we may be sure that someone is still speaking of the saving power of the Lord Jesus Christ. As Jesus was born to die, so His story was created to tell.

But there is a quiet side to Christian living. Did you ever *hear* salt? Not likely, for its voice is heard in neither the still of an evening pasture nor the din of a busy market. Fact is, it never even speaks in the intimate circle of a family table. But it is there, quiet-like. It makes food taste good. Eggs without salt? Potatoes? Not for me, sir.

Now salt has a cousin or something. It is light. Never heard it in my life. Like a kitten on a carpet it slips over the hills and into the valleys without making a sound and floods the whole countryside. Day doesn't ask the night to leave. Night just leaves when day comes. Darkness just cannot remain in the presence of light.

Quietly, salt makes food taste good.

Quietly, light makes life look good.

If there is a time to sow and a time to reap, a time to laugh and a time to weep, a time to sleep and a time to eat, there is a time to be quiet as well as to speak. Pilate marveled when Jesus answered in silence. Said James, "Be swift to hear, slow to speak" (1:19). Recorded the Psalmist, "Be still, and know that I am God" (46:10).

What is Christian living?

It is salt. Quiet. Needful. Tasteful.

What is Christian living?

It is light. Quiet. Needful. Helpful.

Hear my prayer, O God. When a distasteful situation develops, whether it be in my own home or where I earn my living or in the church where I worship Thee or on the street where I rub elbows with people in a hurry, don't let me "speak my way out," but enable me to "salt my way in." Quietly let me be a healing balm. And when some darkness needs chasing away, grant that the light of Jesus Christ in me will quietly flood the place. Amen!

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Announcements

RECOMMENDATION

Rev. Glenn Slater, who has been pastoring our church in Clarion, and has done a very acceptable work, is available for evangelistic work. He was for many years a Nazarene evangelist and he and Mrs. Slater are capable of caring for the entire program. They are wonderful people, excellent evangelists, and will do good work in any church. I am happy to recommend them to our pastors and churches everywhere. Write them, 820 First Avenue, S.W., Clarion, Iowa.—Gene E. Phillips, Superintendent of Iowa District.

WEDDING BELLS

Miss Joyce Hughes of Straughton, and James E. Fleming of New Castle, Indiana, were united in marriage on August 20 at Indianapolis with the father of the groom, Rev. Gerald Fleming, officiating.

Miss Jo Ann Woodall of Sacramento, and Mr. Gordon Westover of Pasadena, California, (both June graduates of Pasadena College) were united in marriage on August 19 at Sacramento with Rev. Harold D. Woodall, father of the bride, officiating, assisted by Rev. Lawrence Bone, pastor of Sacramento First Church.

Miss Bethelyn Sue Jennings of Duncan, Oklahoma, and Donald Charles Gadow, of Shelbyville, Indiana, were united in marriage in Duncan First Church on August 19 with Rev. C. D. Gadow, father of the groom, officiating, assisted by Rev. Bob Carroll.

Miss Kathleen Belle Galley of Los Angeles, California, and Paul W. MacLearn, Jr., of Phoenix, Arizona, were united in marriage on July 29 in Pasadena First Church with the bride's brother, Rev. Robert Galley, and the groom's father, Rev. Paul W. MacLearn, officiating.

Miss Priscilla Alice Holman and Dennis Wayne Oldham, both of Phoenix, Arizona, were united in marriage on July 16 at the Sunnyslope Church in Phoenix with their pastor, Rev. Paul W. MacLearn, officiating.

Miss Barbara Marie MacLearn and Vernon D. Greer, both of Phoenix, Arizona, were united in marriage on July 8 in Sunnyslope Church, Phoenix, with the pastor and father of the bride, Rev. Paul W. MacLearn, officiating.

BORN

To Hubert and Phyllis (Turner) Duke of Bayou, Texas, a son, Samuel Alton, on August 9.

To Lloyd and Donna (Steininger) Sisson of Napa, Indiana, a daughter, Janet Leigh, on August 4.

To Rev. Jerry D. Johnson and wife in Frankfurt, Germany, a daughter, Carla Dawn, on July 1.

SPECIAL PRAYER IS REQUESTED

by a Christian brother in Ohio that he may be healed of a physical ailment, and also that God will give a victory over a chronic problem;

by a Christian reader for a great-niece away from home for the first time, that God will be with her; for a nephew who has lost a daughter under most distressing circumstances; for three grandchildren, victims of a divorce, that God will open the way that they may attend Sunday school; also for her, that her health may improve so she can work more for the Lord in winning souls.

Missions Executives to Meet

The Evangelical Foreign Missions Association has set its tenth Annual Mission Executives Retreat for October 2-6 at Colorado Springs, Colorado. The Retreat will include a seminar directed by the Rev. R. E. Thompson and Dr. Henry Brandt of Missionary Internship, Inc. This two-day seminar will deal with ways for executives to communicate more effectively with their missionaries around the world. Another segment of the program will be dedicated to a study of the practical problems involved in turning responsibility and property over to the national church. Other themes to be considered by the conference will include "How Churches Grow," "The Christian in a Revolutionary World," and "A Biblical Appraisal of Modern Missions." The five-day Retreat will use the facilities of Glen Evrie, headquarters of the Navigators, located a few miles out of Colorado Springs at the foot of Pikes Peak. (CNR).

New Gospel Aid

A radio transmitter that is powered entirely by the human voice may soon be helping missionaries by providing an almost miraculous new piece of equipment which needs no battery. So far as the inventor knows, his is the only radio transmitter requiring no outside power source. (The sun-powered telephone, which was used effectively on shipboard and in the field during World War II, performs a similar service with wires.) This new device was recently patented by George W. Bryan, Jr., a staff member at the Army Signal Corps Laboratories, Fort Monmouth, New Jersey, for the past twenty years. Mr. Bryan made a number of experimental transmitters several years ago. Now that he has been granted a patent, he is considering the licensing of a commercial manufacturer. The equipment should be relatively inexpensive to produce and it can be very light because it needs no battery. (CNR)

Israeli Parliament Urged to Act Against Christian Missions

TEL AVIV (EP)—The Israeli Parliament has been urged to take legal measures against the activities of Christian missions in the country. The appeal was made by Rabbi Menachem Parusch, delegate of the ultra-Orthodox Agudat Israel Party, who contended that missionary activities were "a menace to the state."

Directing his criticism primarily against mission schools, Rabbi Parusch told Parliament that 1,485 children are attending Christian institutions.

The matter was referred to the education committee for examination on a motion of the minister of education.

the Answer corner

Conducted by W. T. PURKISER, Editor

In the two Gospels, Matthew and Luke, the genealogy of Jesus is given from Joseph's side and not Mary's. Can you explain the reason to me?

If you will look at these genealogies (Matthew 1:1-17 and Luke 3:23-38), you will see that back to David they are quite different. The genealogy in Matthew is generally thought to be the legal ancestry of our Lord, and this is Joseph's line. The genealogy in Luke is believed to be Mary's, and traces the human descent of Jesus.

In other words, Luke 3:23 should be translated, "And Jesus himself began to

be about thirty years of age, being (as was supposed) the son of Joseph, which was the *son-in-law* of Heli." Since the words "*the son*" are in italics in the King James Version, this means that there is no equivalent term in the original Greek. The original simply reads "of Heli, of Matthat, of Levi," etc. Heli (or Eli) was, then, Mary's father, and Joseph's *father-in-law*.

What is proper for men and women to wear while singing in the choir? We have a fine choir, modestly dressed; but some women wear hat and gloves, some sweaters; some men in shirt sleeves, and some in suits. We are still without choir robes, but surely there is a more uniform way of dress than this.

I agree that some uniformity is desirable, and probably choir robes would be the ideal answer. In the meantime, why not get someone to talk it over with

the choir? Perhaps all could agree on "Sunday" dresses for the women, without hats or gloves; and suit coats and ties for the men.

What is the difference between outer darkness and the lake of fire? Is it the sinning Christians that go into outer darkness? Seems so in Matthew.

I always cringe at the phrase "sinning Christians." In the light of 1 John 2:4; 3:8-9; and 5:18, this seems like an impossible combination of terms—like "honest thief," "truthful liar," and "patriotic traitor." The terms "sinning" and "Christian" just don't belong in the same phrase.

But as to the question, there is no

difference between "outer darkness" and "the lake of fire," or if so the distinction is so fine as to be a distinction without a difference. These are two ways of speaking of the final end of the unpentant. All persons living in sin regardless of their "Christian" profession will be banished there (see Matthew 25: 24-46; Revelation 20:12-15).

Would you kindly explain John 20:23; Matthew 16:18-19; and Matthew 18:18? The sum and substance of it is, Did Jesus confer on the ministry the power to forgive sins, and to give absolution even to the extent that ministers may not be living the lives they should?

Matthew 16:18-19 reads: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

First, Peter is *not* the rock on which the Church is built, Rome to the contrary. While both "Peter" and "rock" come from the same root, the words are different. Peter or *petros* means "a detached stone or boulder, or a stone that might be thrown or easily moved" (W. E. Vine), and is masculine. Rock or *petra* "denotes a mass of rock, as distinct from *petros*" (Vine); or "a ledge or cliff of rock like that in 7:24 on which the wise man built his house" (A. T. Robertson).

Second, most Bible students agree that "to bind" or "to loose" were common Jewish terminology for "declare forbid-

den" or "declare allowed." What is declared forbidden on earth, by the inspiration and authority of God, is at the same time forbidden in heaven. "Keys." Dr. Adam Clarke said, represent "the doctrine of salvation, and the full declaration of the way in which God will save sinners; and who they are that shall be finally excluded; and on what account."

Matthew 18:18 is virtually the same, but spoken with regard to the entire Church rather than to Peter, as might have been construed from Matthew 16: 18-19.

John 20:23 says, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." When read with the verse preceding, this confers the power authoritatively to proclaim the gospel, the conditions of which govern the remitting or retaining of sins. It has no reference to priestly forgiveness or absolution. God alone can forgive sin.

ALTARS AND WELLS

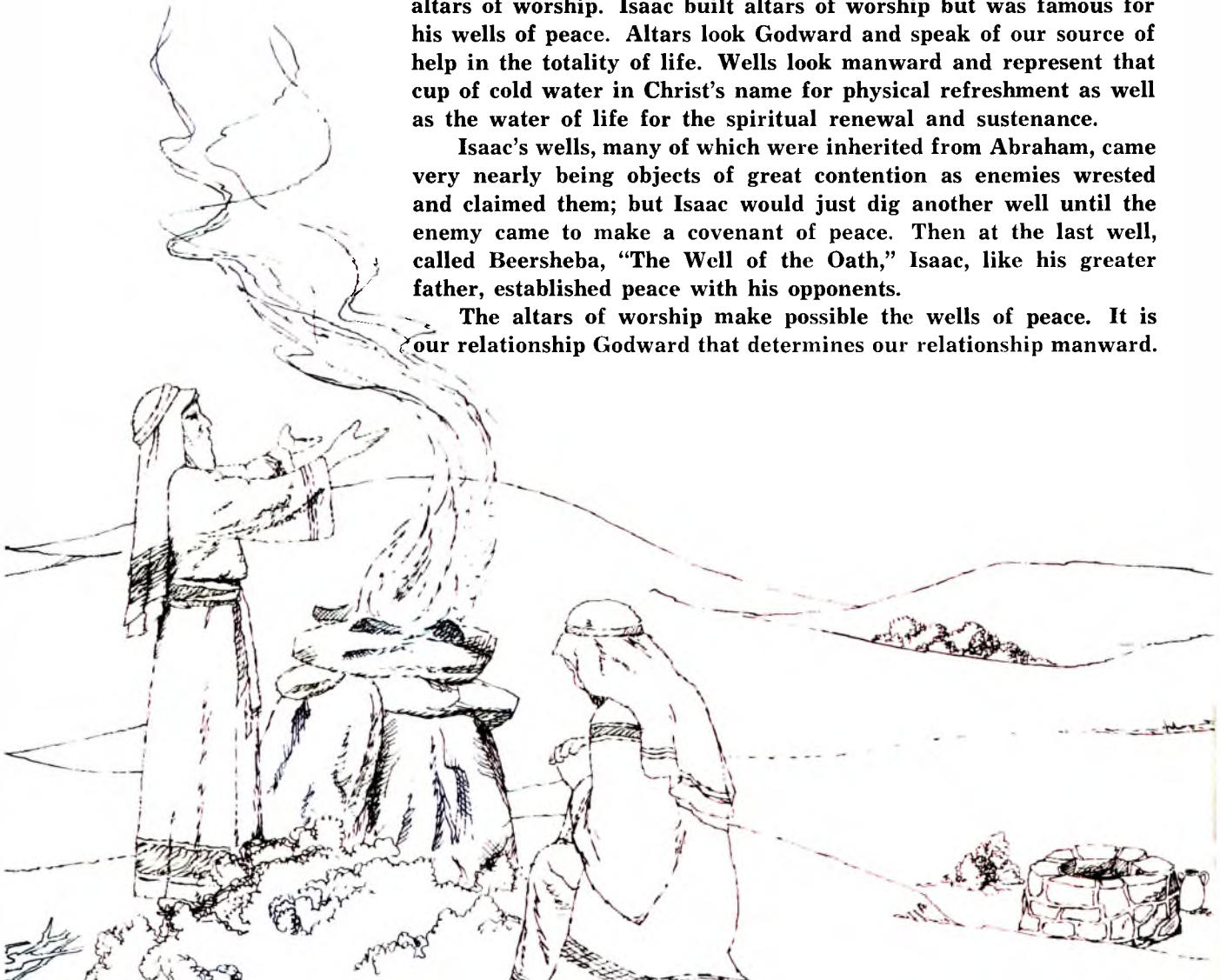
By ALLEN A. BENNETT, *Pastor, Grace Church, Cheyenne, Wyoming*

ABRAHAM AND ISAAC are perhaps the greatest father-and-son team recorded in the Bible. Abraham heard God's voice and followed Him, "not knowing whither he went," but trusting. The altars he built became monuments to a life of high devotion and a "covenant supreme." Abraham became not only father of a multitude physically but spiritually as well, since he was the pioneer of "justification by faith." Through Christ alone has the promise been fulfilled to Abraham, ". . . in thee shall all families of the earth be blessed" (Genesis 12:3), and, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; . . ." (Genesis 22:17).

Isaac bore the traits of his courageous and obedient father and his gentle mother. Abraham dug wells but he was famous for his altars of worship. Isaac built altars of worship but was famous for his wells of peace. Altars look Godward and speak of our source of help in the totality of life. Wells look manward and represent that cup of cold water in Christ's name for physical refreshment as well as the water of life for the spiritual renewal and sustenance.

Isaac's wells, many of which were inherited from Abraham, came very nearly being objects of great contention as enemies wrested and claimed them; but Isaac would just dig another well until the enemy came to make a covenant of peace. Then at the last well, called Beersheba, "The Well of the Oath," Isaac, like his greater father, established peace with his opponents.

The altars of worship make possible the wells of peace. It is our relationship Godward that determines our relationship manward.



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